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No. 8

Editorial Notes.

The Annual Convention of the Punjab Sunday School Union will be held on the 10th and 11th of March at Gujranwala. The Corresponding Secretary has issued a notice concerning the Wylie Memorial Prize which should interest many of our readers. This Prize Competition will be closed for the year on the 5th day of March. It will be awarded to the person who will present the best pictorial illustration of the Sunday School lesson for March 8th, 1908. The Competition is open to all officers, teachers, and scholars of the Sunday Schools. The illustration may be presented in any form, such as picture, outline, object lesson, chart, or blackboard exercise. The object is to develop the art of illustrating.

The illustration should be mailed to the Corresponding Secretary, Rev. W. B. Anderson, American Mission, Rawal Pindi, some time before March 5 or handed to him or some member of the Special Committee on the first morning of the Convention at Gujranwala.

The prizes will be three in number: First, Second and Third, and this year they will be Bibles. It is hoped that many will try their hand at illustrating the Sunday School lesson for March 8th. We venture to say that, like the search for the Philosopher's Stone, the reward to each artist will be to all many times more valuable than the prize given.

The Commission, appointed by the Government to study the causes of Bubonic Plague and the means or vehicle of infection, has made a report of work done and results of their labours. The conclusions are thus published by the *Civil and Military Gazette*.

"They are (1). Pneumonic plague is highly contagious; it is, however, rare (less than 3 per cent of all cases) and plays a very small part in the general spread of the disease. (2). Bubonic plague in man is entirely dependent on the disease in the rat. (3) Infection is conveyed from rat to rat and from rat to man solely by means of the rat flea. (4). A case of bubonic plague in man is not in itself infectious. (5). A large majority of plague cases occur singly in houses. When more than one case occurs in a house, the attacks are generally nearly simultaneous. (6). Plague is usually conveyed from place to place by imported rat-fleas, which are carried by people on their persons or in their baggage, the human agent himself not infrequently escaping infection. (7). Insanitary conditions have no relation to the occurrence of plague, except in so far as they favour infestation by rats. The policy of the people themselves, and of those entrusted with plague administration can now proceed on very definite lines. To destroy rats and with them their fleas is the first duty. In the meanwhile for man is available the plague prophylactic to ward off the disease."

If every man and woman will follow up the suggestion given here we may look for a rapid decrease of the plague: *Kill the rats and protect self by inoculation.*

The effort to discover the cause and prevention of the sleeping sickness of Africa has not been so successful. Some one seems to have traced it to the Alligator so plentiful in the river Nile, while the tsetse fly is the agent which carries the infection from the Alligator to the human victim. No doubt further study will find an antitoxin which will cure the disease.

Mr. B. F. Cholmeley in an article on Moral Instruction in our Schools calls special attention to the need of teachers, who are not only intellectually trained to give ethical instruction but especially able to exhibit the virtues in their every day life among their pupils. He says:—"There is a good deal of cant abroad about the value of knowledge—not Peaksniffan cant, but *carmina decantata*—old saws trying to do duty as modern instances. Knowledge is not in itself a moral thing at all; ethical knowledge is no more moral than chemical knowledge or a knowledge of fisticuff; and the hope that by instructing a class in ethics you will make them good is as futile as it would be to suppose that by instructing them all in boxing you would make them fight. It is more futile, because in the latter case the instruction would at least involve a kind of practice. You cannot teach an art by means of syllabuses; you must be an artist, and show them how it is done. I shall be told that moral instruction is not the same thing as ethical lecturing. That is precisely my contention—that they are quite different, and that it is no use to do the one and imagine that you are doing the other. I do not want to deny the interest of ethics or the possibility of giving instruction in ethics; it is as easy to teach ethics as it is to teach Greek, and the study is as interesting to those who have a taste for it; but a man is not much more likely to make his class virtuous by teaching them ethics than by teaching them physics—let alone Greek which is a moralizer. But moral instruction, if it means anything worth a separate name, must mean a great deal more than the teaching of ethics; and of this fact there are small signs

that those who propound schemes of moral instruction are aware. It is not that they do not want to do more—evidently they do; it is that they do not see why they cannot do more, although the facts that stand in their way are some of the most obvious facts in human nature. The truth is that we teachers are so acutely conscious of the excellence of our desires that we are in danger of forgetting our limitations and those imposed by the conditions in which we have to teach. It is quite possible for a man to teach a class of boys arithmetic, although he be but a very moderate arithmetician; it is very difficult for a man to teach even a single boy to be, say, unselfish, unless he cannot only explain unselfishness (which a syllabus may enable him to do), but also present himself to the boy's imagination as an example of that virtue."

Here is the reason why the teaching of Jesus Christ is so wonderful in its ethical force and influence on character. He was no theorist; nor was He a mere teacher of great principles of righteousness but also an exemplar of every virtue in his pure and holy life.

TEMPERANCE & PURITY.

The following statement taken from the Anti-Opium League of China sets forth the strong practical work of that society and should be an inspiration to all who are working and praying for the cause of total abstinence from destructive drinks and narcotics:—

The Annual Report of the Anti-Opium League of China gives a very interesting resume of the important events which have taken place in China since May 25th, 1906. On that date one of the officers of the Anti-Opium League, who was attending the Union Presbyterian Synod at Nanking, had an interview with the venerable Viceroy of the Provinces of Kiang-su, Kiang-si, and Ngan-hwuy, Chou Fu. The Viceroy suggested that if a memorial to the throne on opium was signed by missionaries of all nationalities, he would forward the same to Peking. The memorial, bearing the names of 1,333 missionaries from seven countries, was, on August 18th, sent to Nanking. A month later, on Sept. 20th, the Imperial Edict was issued, in the very language of the memorial, "not only in its spirit, but in its language," commanding that "in ten years the importation, consumption, and cultivation of opium must entirely cease in the land of Siam."

In an interview which a representative of the Anti-Opium League had with Tang Shuo-yr, Vice-President of the Foreign Office, and a graduate of Columbia University, his Excellency said: "We need at this time help from everyone in every way." He asked that

the officers of the League should keep him fully informed of the progress of the movement, and hoped that a preaching crusade against opium would be begun through all the villages and hamlets, so as to reach the unlearned populace.

The Edict was quickly followed by the Regulations, and after a time a second Edict was issued commanding the provincial officials to hasten in carrying out the provisions of the prohibitions which are now the law of the land.

After referring to the support given to the Anti-opium cause by the chief English newspaper in Shanghai, the report says: "The native Press, in their editions of tens of thousands, has cried 'Away with the traffic.' Mandarins who, for fear of the treaties, have kept quiet, are now prominent as opium reformers. The national rise of the patriotic spirit has for its focus the abolition of opium. The Government has planked its efforts at reformation on its power to break the cruel yoke of the 'worm evil,' as the Viceroy Tuan Fang terms opium smoking, and there is no question of the ultimate success of the movement."

"The Imperial Customs took prompt measures in carrying out the Imperial prohibitions, and after July 1st no opium-smoking employees remained on their staff."

The headquarters of the Anti-Opium League are at Soochow, but its members and correspondents are all over China. The report, from which we have only been able to give a few extracts, is signed by the President of the League, the Rev. Hampden C. Du Bose.

CHRISTIANITY.

How many of our Christian lives, even where they are dutiful and true, are joyless, lacking the spirit of song which must ever be expressing itself in looks and words and deeds to find a vent for the full, free happiness within! A Christian man should be not only the most just man in the community, not only the standard of taste and of good conduct, of right doing and right dealing, but he should be the happiest man in the community. My religion is unrest to me until it makes me break out into a song. The Christian man should have in him such light and love and fragrance that people shall feel the magnetic influence of his presence wherever he goes, and the children feel that there is a man of God near them, and the poor and the helpless feel there is a source of counsel and wisdom and help, and this great world, given over so much to dust and noise and discord, be made a brighter place, sweeter, simpler, more typical of heaven, more prophetic of the time of brotherhood and of peace.—Selected.

CLOSING ADDRESS

OF THE HON. SIR ANDREW FRAZER,
K. C. S. I.,

Moderator of the Indian Presbyterian General Assembly—Cont'd.

I desire to go on to say that it is not to the ministry alone that we must look for the work of the Church. I would desire to impress upon the Church the necessity for securing the co-operation of laymen in her work. In the Presbyterian Church we provide for "lay" Elders; and we ought to aim at getting from them all the assistance that they can give in the work of the Church. They require like the minister to be spiritual men, men of prayer, men who have "dug deep" into the Word of God, and with great love for their work. They require also to be men of commonsense, and sympathetic nature, able to deal with other men and with their difficulties; and they require to be men of consistent life, to be "ensamples to the flock." It is necessary to find such men, to aim at making them; it is necessary, when they are found, to have them employed; it is necessary, while they are employed, to make them understand that they must work. The elder must not leave all the work to the minister. There are cases with which the elder can deal far better than the minister. There are, for example, cases of a delicate nature with which an elder full of years might deal much better than a young minister. But apart from this, the minister wants the co-operation of the elder that the work may be done at all. It is the duty of the minister, in conjunction with the session, to allot the work of the congregation among the elders, and to incite every elder to the full discharge of the duty ordinarily falling upon him or for which he seems specially qualified.

I go much further than this. I say that every member should realise that a duty lies on him to let his light shine, and to make his influence felt for Christ. I would desire to impress upon the Church the necessity for securing the co-operation of all her members in church work. It may be asked why a layman should attend to church matters, why he should not 'stick to his own sphere.' My answer is, that church matters

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belong to his sphere. It is not a true estimate of things, but a narrowness of vision approaching to blindness, which leads men to think that they have no connection with the things of the Church. It is a dangerous thing to divide the "sacred" and "secular" too much in our lives. In secular matters we "serve the Lord Christ"; and we never cease to have our interest in sacred concerns. In the world, eager business men take part in politics and are earnest about philanthropic and educational questions or in promoting social pleasure; and they do not think that they are thus sacrificing the interests of their business employers. How then can we, if we give the things of God and of His Kingdom their true place, believe that we are asked to step out of our sphere when asked to concern ourselves with these things.

If we look at the early Church we find every one employed. The Apostle Paul tells us that the word is this, "that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Confession is joined to faith by a bond that none can put asunder; and if there is anything that is required to emphasise the clear statement of the Apostle on this point, it is found in the even clearer statement of the Lord Jesus Christ Himself. One stands with reverence and awe before Him, when His loving voice pronounces the blessing upon the loyal, and when that same loving voice of His pronounces the condemnation of the disloyal, when He says, "Whosoever shall confess Me before men, him will I confess also before My Father Who is in Heaven. But whosoever will deny Me before men, him will I also deny before My Father Who is in Heaven." It is the duty of laymen, as well as of the minister, to confess Christ. The command given to preach the word, was given to all; and we are told that when persecution raged after the death of Stephen, and havoc was being made of the Church, and men and women were being ruthlessly persecuted, then "they that were scattered abroad went about preaching the word"; not the Apostles only, but all the persecuted saints.

I do not mean that every Christian, or even every Christian man, should preach either in a pulpit or in a hall; but I mean that every member of the Church ought to be "an ambassador on behalf of Christ." The mother that teaches her child at her knee, the Sunday school teacher anxious to bring the little children to Jesus, the man who

sits by the fireside late into the night talking about the things of God with his friend, is as much a preacher of the Gospel as the minister or the evangelist who preaches it to a large congregation. It is only when Christian men and women realise the responsibility that rests upon them, every one of them, to make a true confession of Christ, and to show forth His praise, that the Church will be doing her work effectively. I would add that if any man thinks that testimony for Christ is a thing inconsistent with humility, and inconsistent with the reverential respect which is due to the opinions of others, let him remember this, that the spirit of Christ is a spirit of toleration, that His religion is the religion of sympathy and love, and that its principal characteristics are humility and grace. As to the people of this country, I would say that they respect no man the less because he is believed to be religious; and that, as Lord Lawrence said about Christianity, there are in it "qualities which do not provoke nor excite distrust nor harden to resistance. It is when unchristian things are done in the name of Christianity, or when christian things are done in an unchristian way, that mischief and danger are occasioned."

The responsibility for this universal exercise of Christian influence must rest on the Church, and specially on her ministers and elders. The minister should endeavour earnestly to make his people realise their duty. I do not mean that he must necessarily set them to different kinds of work; but he must constantly seek to evoke in them that spirit of love and loyalty which leads to humble but consistent work for Christ. The duty of a clear profession of Christ, of leading the life not only of an honest man but of a Christian, of maintaining family worship and bringing up children in the nurture and admonition of the Lord, of attending the services of the Church, upholding the minister and assisting in the edification of the saints and the training of the children of the congregation, of exercising influence in society and in business for Christ, and of praying for the advancement of the Kingdom of the Lord—this duty should be impressed on the Christian people by the minister; and in this he should be assisted by the elders. Only thus will the Church be a living Church, a power for the evangelisation of India.

Every member of the Church is concerned in the building of the spiritual temple which is now being reared in the name of Christ, the one Catholic Church. It is one in essence. It is one in continuity, with a history and a future. We look back upon its history to the purchase of the Church by Christ. And as the Apostle Paul said

of himself, "The life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me," so also of the Church, it is written "He loved the Church and gave Himself for it." He purchased the Church at great sacrifice, He has founded the Church Himself, and given the Holy Spirit to dwell within the Church. He has made to the Church great and precious promises; and He has revealed the future of the Church. We go about among our scattered Christians in this country; and our hearts are often touched by the loneliness of some of them and by the difficulties that they have in keeping in touch with one another over the barriers raised by space, by social distinction and by difference of language; but the Church is growing; and all these things will one day pass away. We look forward to seeing India acknowledging the Lord Jesus Christ. We look further and we see Him, Who has loved the Church, and Whom she has loved, surrounded by an undivided Church "out of every nation, and of all tribes and peoples and tongues;" and it is towards this hope that the humblest of us is working to-day.

Fathers and Brethren, it is not likely that I shall ever meet this General Assembly on the earth again. But I shall never forget you and your kindness, nor shall I ever forget your work, while I remember your Lord. Farewell. "Now unto Him that is able to keep you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, be glory, majesty, dominion and power, both now and for evermore.—Amen."

REJECTED BLESSINGS.

No wonder so many of us are so poor in spiritual things. To our doors evermore come the heavenly messengers, their hands laden with rich blessings, which they wish to give to us. But we are so intent on our earthly ambitions that we do not see them nor open our doors to them, and waiting long in vain, they at last turn sadly away, leaving us unblessed in our poverty. If we would but train ourselves to take whatever gift God sends to us, we should soon become rich. God's blessings are ever at our doors. He is the giving God. The trouble with us is that we do not always recognize the blessings when they are offered us. Some of the richest of them come in forms of pain, struggle and sorrow. Let us learn to accept God's gifts, whether they shine in joy or are veiled in shadows.

J. R. Miller, D. D.

TELEGRAMS.

London, Feb. 14.

In the House of Commons, Sir Edward Grey replying to Sir H. Cotton said, he considers it advisable to await the result of the meeting of the Shanghai rate-payers before taking further action with regard to opium dens.

Owing to the opposition of certain Powers the British proposal for increasing the Macedonian gendarmay to pursue the bands has been abandoned in its present form.

The Austrian for the linking up of the Austrian, Turkish and Greek Railways is proving a veritable apple of discord in Europe. Turkey's alacrity in granting the irade authorising the survey for a line connecting the Salonica railway and Bosnian lines is regarded as evidence of the Porte's readiness to profit by the differences of the Powers.

Austria contends that the proposal was sanctioned by the treaty of Berlin, and that it is a purely economic one.

Nevertheless, it excites heated opposition in the Balkan States, and by the Powers interested in these States. The latter are not likely to oppose the scheme formally, but will push the rival economic schemes, especially for railway connections.

The various decrees of amnesty, apart from the engaging personality of King Manuel are winning golden opinions.

A labour meeting held in Durban town-hall to hear Mr. Keir Hardie, broke up in confusion. Mr. Keir Hardie was unable to obtain hearing.

London, Feb. 15.

The Anglo-American Arbitration treaty negotiations at Washington are progressing satisfactorily, and it is expected, they will result in a treaty, similar to the Franco-American treaty.

It is understood that the inclusion of the questions now outstanding is contemplated.

A *Pioneer* special telegram dated London 15th February says:—

The *Times'* Washington correspondent say, that he has the best authority for stating that an Anglo American arbitration treaty substantially resembling that rejected by the Senate during Mr. Cleveland's presidency will shortly be concluded and submitted to the Senate for ratification.

Telegram from Johannesburg states that Chinese thumb impressions are accepted as sufficient identification, and all grievances are now removed.

London, Feb. 16.

Two Japanese on arriving at Victoria British Columbia from the United States were refused admission, and on insisting they were arrested.

London, Feb. 15.

A *Times* telegram from Teheran states that three Russian officers, 27 Cossacks and two quick-firing guns passed the frontier at

Astara for Ardebil notwithstanding the protests of the Persian customs.

London, Feb. 16.

The Spaniards have landed troops and occupied Marchica. The Moors fled with little resistance.

The occupation is provisional and is intended to compel the Maghzen to comply with the treaty binding it to ensure safety in districts contiguous to Spanish territory and to end contraband traffic.

London, Feb. 17.

Advices from Van state that in the fight there between the troops and Armenian revolutionaries, the former captured three hundred rifles, three hundred thousand cartridges and much dynamite.

London, Feb. 15.

Twelve Europeans and fifty-seven natives have been hopelessly entombed by an explosion in Glencoe colliery in Natal.

Twelve Europeans and sixty natives perished in the Glencoe colliery explosion. Further rescue efforts have been abandoned.

Mrs. Rylands, of Manchester, has left £473,000 for educational, charity, and religious purposes.

At a meeting at Cambridge, presided over by the Mayor, it was resolved that a dinner should be given to Prince Ranjitsinghji, on the eve of his return to India.

Allahabad, Feb. 16.

With the evacuation of the Chumbi Valley it is possible that the existing political arrangements in respect of Sikkim, Tibet and Bhutan may be revised.

London, Feb. 17.

Mr. Keir Hardie has arrived at Johannesburg

A large crowd mobbed him at the station, throwing eggs, tomatoe and stones at him.

The police surrounded him and got him away without his being hit by the missiles.

Spain is sending two more battalions to Morocco.

General Bellmann, the new Governor-General of Finland, is notorious for the ruthless methods he adopted in suppressing the last rising in the Baltic Provinces.

A telegram from St. Petersburg states that an Army Order has been issued which places all the troops from St. Petersburg which are now in Finland at the direct and complete disposal of General Bellmann.

Aden, Feb. 17.

The P. and O. Company's steamer *Caledonia* left here for Bombay at 10 p. m. yesterday, and the same Company's steamer *Moldavia* left for Colombo and Australia at 11 p. m. yesterday.

Calcutta, Feb. 17.

London, Feb. 16.—General military opinion condemns the restrictions imposed upon General Willcocks regarding the scope and character of the operations in the Zakka Khel country—*Englishman* Special.

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